How can someone get out of poverty or extreme hardship?

First, let me explain poverty. This is due to our sins which we commit. All sustenance is guaranteed with exceptions:

The phrase you're referring to is commonly quoted as:

> "Indeed, a servant may be deprived of sustenance because of a sin he commits."

In Arabic:

> إِنَّ الْعَبْدَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ

It is reported in a narration attributed to Thawban from the Prophet ﷺ, found in collections such as Sunan Ibn Majah.

The Gor'aun says:

"Plead with your Lord for forgiveness, then turn to Him penitently. **He will provide you with a good provision** for a specified term and grant His grace to every meritorious person. But if you turn your backs [on Him], indeed I fear for you the punishment of a terrible day." 11:3

"'O my people! Plead with your Lord for forgiveness, then turn to Him penitently: **He will send copious rains for you from the sky, and add power to your [present] power.** So do not turn your backs [on Him] as guilty ones.'" 11:52

So the **cure** is **repentance**. But what is meant by repentance? It's **not** words **without** regret. Example: "Oh Allah forgive me", "O God pardon my sins". This can be said a 100 times, but it means nothing without regret:

A longer wording is:

> النَّدَمُ تَوْبَةٌ
>
> *"Remorse is repentance."*

It is a hadith attributed to the Prophet ﷺ and is recorded in sources such as Sunan Ibn Majah and Musnad Ahmad.

So the one who **feels regret** for something bad that he has done, then **he has repented**. So now the questions is, why and how do we feel regret for something bad that we do? The answer is to see the **reality** of what you have done and **understand** that what you have done was **wrong**. This is done through **contemplation**.

The hadeeth says:

> The saying you wrote is usually rendered as:
>
> > مَنْ طَالَتْ فِكْرَتُهُ حَسُنَتْ بَصِيرَتُهُ
> >
> > *"Whoever prolongs his reflection, his insight becomes excellent."*

So the one who **takes the time** to think about his past sins, will see the **reality** of it, and he will understand just how bad he acted.

This is why the hadeeth tell us that the Augel (Intelligent, Smart ones) make the best use of their time, and so they **spare a portion of their day** with **contemplation of past sins**:

إِنَّ لِلْعَاقِلِ ثَلَاثَ سَاعَاتٍ:

سَاعَةً يُنَاجِي فِيهَا رَبَّهُ،

وَسَاعَةً يُحَاسِبُ فِيهَا نَفْسَهُ،

وَسَاعَةً يَتَفَكَّرُ فِيهَا فِي صُنْعِ اللَّهِ،

وَسَاعَةً يَخْلُو فِيهَا لِحَاجَتِهِ مِنَ الْمَطْعَمِ وَالْمَشْرَبِ

"Indeed, the intelligent person should have three periods of time:

a time in which he privately converses with his Lord,

a time in which he takes account of himself,

a time in which he reflects upon the creation of Allauh,

and a time in which he attends to his needs of food and drink."

Remember that everyone has something to think about. All of us have sinned:

The hadith is:

> كُلُّ ابْنِ آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ
>
> *"Every son of Adam sins, and the best of those who sin are those who repent."*

It is narrated from Anas ibn Malik and recorded in Sunan al-Tirmidhi and Sunan Ibn Majah.

The same applies to other forms of hardship where one finds it **extremely hard** or **impossible** to be patient. This individual **may** be facing **punishment.**

Remember that when Allauh **punishes** someone for a sin, patience is out of the question. When Allauh destroyed the past nations, he was **not** testing them, to see if they would be patient. His intention was to **annihilate** them. He did not care as to whether they would be patient or not.

The Gor'aun says:

"'Enter it (The Fire), and whether you are **patient or impatient,** it will be the **same** for you. You are **only being requited** for what you used to do.'" 52:16

So a **sign** that your suffering is **punishment** from Allauh, is that you find it extremely **hard** or **impossible** to be **patient**. It is here that you **must** repent to help yourself.

So in conclusion, contemplate on your past sins, feel regret, and try to do this daily. Remember the Rusool of Allauh:

The hadith is:

> وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً
>
> *"By Allah, I seek Allah's forgiveness and repent to Him more than seventy times a day."*

Narrated by Abu Hurairah in Sahih al-Bukhari.

Another narration says:

> يَا أَيُّهَا النَّاسُ تُوبُوا إِلَى اللَّهِ، فَإِنِّي أَتُوبُ إِلَيْهِ فِي الْيَوْمِ مِائَةَ مَرَّةٍ
>
> *"O people, repent to Allah, for indeed I repent to Him one hundred times a day."*

Narrated by Al-Agharr al-Muzani in Sahih Muslim.